being of Brahman and the basic working of the
reason, the infinite intelligence of Maya. As with
the being of Brahman, 'so with its consciousness,
Maya: it is not bound to a finite restriction of itself
or to one state or law of its action; it can be many
things simultaneously, have many co-ordinated
movements which to the finite reason may seem
contradictory; it is one but innumerably manifold,.
infinitely plastic, inexhaustibly adaptable. Maya.
is the supreme and universal consciousness and
force of the Eternal and Infinite and, being by its
very nature unbound and illimitable, it can put
forth many states of consciousness at a time, many
dispositions of its Force, without ceasing to be the
same consciousness-force for ever. It is at once
transcendental, universal and individual; it is the
supreme supracosmic Being that is aware of itself
as All-Being, as the Cosmic Self, as the Consciousness-
force of cosmic Nature, and at the same time ex-
periences itself as the individual being and conscious-
ness in all existences. The individual consciousness.
can see itself as limited and separate, but can also
put off its limitations and know itself as universal
and again as transcendent of the universe; this is.

because there is in all these states or positions or
underlying them the same triune consciousness in
a triple status. There is then no difficulty in the
One thus seeing or experiencing itself triply,,
whether from above in the Transcendent Existence
or from between in the Cosmic Self or from below
in the individual conscious being. All that is